



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Intelligence.

PEACE SOCIETIES.—RESOLUTIONS, &c.

BRITISH SOCIETY for the Promotion of Permanent and Universal Peace.—From the Nineteenth Annual Report of the Committee of this Society, we derive the following information:

The Society has issued, the present year, 26,000 copies of different publications, and since its first establishment, it has issued, in all, 720,245 copies. The sales and distributions, this year, have been 46,795 copies. The amount of subscriptions, donations, &c., this year, is 514*l.* 5*s.* 4*d.*; and of the contributions to the Agency and Travelling Fund, 186*l.* 0*s.* 6*d.*

The lectures of the Rev. James Hargreaves, who has been travelling in the service of the Society, appear to have been acceptable. From the observations he has made, it is his opinion, that the principles of the Society are unobtrusively, but powerfully and widely spreading in the public mind; so that the tone of feeling on the subject is altered, in all parts of the country, and the greater portion of thinking people, among all classes, are gradually renouncing their pleas in support of the expediency and lawfulness of war. George Pilkington, Esq., has, unconnected with any society, been travelling extensively, and delivering lectures on the horrors of war.

In France, M. de Lamartine, known here as a poet of high genius, embraces with ardor, our philanthropic principles; and, in Italy, we may reckon upon the sympathy of Silvio Pellico, so celebrated for his work entitled *Le mie Prigioni*. In France, the editor of the Paris Advertiser fearlessly advocates the cause of Peace. Another instance of national disputes, is mentioned in the Report, as having been settled by arbitration. “A difference between France and Sweden had so far interrupted their friendly intercourse, that their ministers had retired to their own courts. By the mediation of England, the difference between them was happily conciliated, and the ministers of the two powers have appeared at their respective courts, as before.”—Would that England might do a like friendly service for France and the United States.

AMERICAN PEACE SOCIETY.—The Rev. George C. Beckwith, Agent of the Society, in a recent letter to the Secretary, says, “I have preached two or three times every Sabbath, and been permitted to address congregations that seemed to receive with candor and kindness the appeals in behalf of our cause. The degree of interest, though plainly recent, for the most part, is sufficient to encourage me rather more than I had ventured to expect.”—Mr. Beckwith mentions the example of the First Congregational Church and Society in Lowell, Mass., which he addressed on the eighth of November, as “WORTHY OF IMITATION;” this congregation, besides contributing about \$30, raised about \$50, amounting, in all, to about 80, in aid of the American Peace Society. They had already made their pastor, the Rev. Amos Blanchard, a Life Member of the Society. Now, the ladies made his wife; and the Sunday School, their Superintendent, Deacon William Davidson, members also. This interest in our cause, has resulted from their pastor’s fidelity in preaching to them the pacific principles of the Gospel.”

CONNECTICUT PEACE SOCIETY.—A meeting of this Society was held at the Centre Church, in this city, Monday evening, Oct. 16th. Hon. William W. Ellsworth, President of the Society, Rev. T. H. Gallaudet, and Dr. Jonathan Barber, of Cambridge, addressed the meeting. The two former gentlemen insisted on the practicability of the objects of Peace Societies. Mr.

Ellsworth spoke of the guilt, and folly, and misery introduced into our world, by founding governments on the law of violence, instead of the law of love. He alluded to the aspect of war in the light of Christianity—to the use of the heathen classics in our schools and colleges—to the admiration of warlike qualities which it is the tendency of most works of history to incite. Poetry, art, genius, said he, have paid their richest tribute to the butchers of our race. In vindicating peace societies from the charge of pursuing impracticable objects, Mr. Ellsworth made mention of the derision with which the first efforts of Wilberforce and Clarkson, for the abolition of the slave trade, were met; and now, said he, the whole British nation pay a tribute to the virtue, the genius, and the eloquence of those men.

Mr. Gallaudet, after alluding to the imperfect manner in which the objects of peace societies are generally understood, and to the perverted spirit of the age—satisfied only by exciting and agitating movements—proceeded to show, in a very clear, animated, and convincing manner, by an argument founded on past improvements in international law, that still further improvements could be made in this law—and improvements, too, which would be very favorable to the peace of the world.

Dr. Barber's argument was founded on the nature of man, as possessed of two classes of faculties—the one common to him with the inferior animals, and constantly liable to abuse—the other belonging to rational beings alone. War, Dr. Barber attributed to the predominance of the former class of faculties over the latter class. Of course it must be entirely done away, by elevating and enlightening man—giving to the conscience and to the benevolent affections the ascendancy over the lusts and the malevolent passions.

RESOLVES passed at the Kennebec, Me. Conference of Churches, convened at Temple, on the 22d of September last.

Resolved, That war is inconsistent with the principles of Christianity, and that the churches ought to be decisive in their disapprobation of every thing which tends to foster a warlike spirit.

Resolved, That military parades and musters not only are altogether useless, but a fruitful source of intemperance, profaneness, and the vices under which the land groans, and should be discountenanced by every Christian, so far as it can be done consistently with our duty as citizens, and a proper respect for the laws of the land.

RESOLVES passed in York, Me., Conference of Churches, convened at Biddeford, October 6th.

Resolved, That it be recommended to the pastors of our churches to preach once a year, or oftener, on the opposition of the spirit and practice of war to the gospel of Christ; and to take up a collection annually, and use other means to promote the circulation of the American Advocate of Peace, and other peace publications.

RESOLUTIONS of the North Consociation of Hartford County.—At the late meeting of the North Consociation of this county, held in the South Church, in this city, the following resolutions, (offered by the Rev. Mr. Vanarsdalen, and seconded by Edward Hooker, Esq.) were passed:—

This Consociation, being sensible of the great importance of the cause of Peace, and believing that it is inseparably connected with the spirit of the gospel, therefore,

1. *Resolved*, That we do hereby express our cordial approbation of the efforts of the American Peace Society, and other peace societies; that we rejoice in their influence, and that we extend to said societies our heartfelt wishes and prayers for their increased success.

2. *Resolved*, That in the view of this Consociation, a want of the spirit of Peace among nominal Christians, in their *social*, *civil*, and *religious* relations, is a great obstruction to the progress of religion;—that in cultivating this

spirit, so prominently recommended and so solemnly enjoined in the word of God, the subject of Peace may be, and ought to be, at once embraced, and reduced to practice by every individual.

3. *Resolved*, That this Consociation also recommend to all the ministers of the gospel within its bounds, to preach on the above subject at least once during each year, at such time as they themselves may determine.

HARTFORD COUNTY PEACE SOCIETY.—This Society held its annual meeting at East Windsor, on the 12th of November last.

An address was delivered on the occasion by the Rev. Jonathan Coggeswell, Professor in the Theological Institute at East Windsor.—The Professor cites Jerome and Chrysostom, who flourished in the fourth century of the Christian era, to show that Christians refused to fight during the first four centuries. He remarks—“For about 1400 years, the church has been blinded, deluded, secularized, enslaved, degraded, impoverished, and afflicted by the god of war. * * * * *

“Should the whole church awake, and put on the armor of the gospel, those who delight in war would soon be scattered. That the veil has been taken from the eyes of some, is an occasion for rejoicing. They have only to move forward fearlessly. In every important enterprise, there have, at the commencement, been difficulties to be overcome. But, generally, after a certain period, the movements have been great and glorious. So it will be, I doubt not, with this enterprise.”

The Professor dwells at some length on the folly and wickedness of war, and specifies and answers in detail, several objections made to Peace Societies. We can notice only a single one. It is the following—“The fact that the progress of Peace Societies has been slow, is no proof that they are not worthy of patronage, and not approved of God. We might as well adduce, as an evidence against Christianity, the fact, that in 1800 years, it has not extended itself over one half the world.”

WINDHAM COUNTY PEACE SOCIETY.—This Society held its annual meeting at Brooklyn, on the 21st of October last.

The following are extracts from the Report:—That cause which it is the object of this Society to promote, is among the *most important* of the present day. Perhaps it is not too much to say, it is of superlative importance. Bible and missionary societies are indeed effecting great things; but one desolating war in England or in America, would retard the evangelizing of the world perhaps for ages. The progress of piety would be checked—error and vice would come in like a flood, and the pecuniary resources of the people be so much exhausted, and the national prosperity so decline, that every benevolent operation must be very much impeded. The cause of Peace ought, therefore, to move on as an advance guard of all which has for its object the conversion of the world.” * * *

“Already, not a few eminent civilians are beginning to cherish a strong confidence in the efficacy of such a plan, (an International Court,) for the prevention of war. For the adoption of some such rational course, several nations are, in a measure, prepared. They are disgusted with wars—dread their baleful consequences—and would doubtless be ready to enter into any wise and practicable scheme for avoiding them.”

CONSTITUTION OF THE BOWDOIN STREET LADIES' PEACE SOCIETY.—A number of ladies met in the vestry of Bowdoin street church, on the 18th of March, 1835, to consider the expediency of forming a Peace Society. After an address from Mr. Ladd, a society was organized with the following Constitution.

Preamble.—We, the undersigned, desirous of aiding the great cause of “Peace on earth,” and believing war to be a sin, destructive to the souls, no less than to the lives and temporal happiness of mankind, and directly oppos-

ed to the spirit of that religion which was taught by our Saviour, the "Prince of Peace," do form ourselves into an association under the following articles.

ART. 1. This association shall be called the Bowdoin street Ladies' Peace Society.

ART. 2. It shall be the duty of the members of this association, to obtain information on the subject of Peace, to instruct children in the Sabbath school and at home in its principles, and to endeavor to carry out these principles in every day life.

ART. 3. Any person may become a member of this society, by signing this constitution, and paying annually a sum not less than twenty-five cents; and any person may become a life member on paying, at one time, the sum of ten dollars.

ART. 4. Every life member, and every member who shall pay annually a sum not less than fifty cents, shall be entitled to receive a copy of some periodical on the subject of Peace.

ART. 5. The affairs of the society shall be managed by an Executive Committee of not less than five members, to be chosen annually, and to continue in office until others are elected to fill their places.

ART. 6. The Executive Committee shall have power to supply any vacancies which shall occur in their number, to appoint such agents or assistants as they may deem necessary, to call special meetings of the society, and to manage the funds and all the business of the society.

ART. 7. This constitution may be amended by a vote of the majority of the members present at any annual meeting, provided such amendment be recommended by a majority of the Executive Committee; and provided also, that no amendment shall change the object of the society.

ERRATA.

The Editor has received from Wm. Ladd, Esq., General Agent of the American Peace Society, the following list of errata in the Treasurer's Account, as published in No. V. of the Advocate:

After Stephen Longfellow, for \$3 read \$2. After Freeman Clark, for \$2 read \$4. For Anna Cross, read Alma Cross. After Judge Campbell, for \$48 read \$42 48. After Friend of Peace, by Rev. H. Merrill, read Norway, Maine. For Rev. Mr. Hickman's church, Providence, R. I., read Richmond street Congregational Church, Providence, R. I. For church at —, read church at New Gloucester, Me. In the account current, for Review, read Appeal; and for Appeal read Review. The first collection in Bowdoin street church, Boston, included one gold ring. The \$15 received from Sarah M. Grimke, was for sales of Calumets, and should have been placed to that account; as should also \$9 received by Mr. Ladd. Rev. G. B. Cheever was made a life member by ladies of the Essex Co. Olive Branch Circle, and not by ladies of his congregation. The following sums were omitted: from Moses Brown, Providence, R. I., \$5; from James W. Gates, Boston, \$3; from Mr. Southmead, Boston, 50 cts.; from Rev. Prof. Packard, Brunswick, Me. \$3.